THEOSOPHY

VOL. 65, NO. 10 AUGUST, 1977

Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of crystalline life, *is the first ray from the ancient luminary of knowledge that has reached our scholars.*

—H. P. BLAVATSKY

CONTENTS

THE LAWS OF KNOWING 289
THEOSOPHICAL GLEANINGS 297
THE EVOLUTION OF DIVINITY 309
LETTERS, QUESTIONS, COMMENT 310
ON THE LOOKOUT 313

THE THEOSOPHY COMPANY

OBJECTS OF THE THEOSOPHICAL MOVEMENT

I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

THEOSOPHY was established as a monthly publication in November, 1912, by Robert Crosbie. It is devoted to the Objects of the Theosophical Movement. The publisher is The Theosophy Company, of Los Angeles, California, U.S.A., an incorporated association legally empowered to receive donations and bequests in furtherance of these Objects, which are repeated in its charter. THEOSOPHY is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles therein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound should be accompanied by the necessary remittance. Price $5.00 per annum; single numbers of the current volume, 50 cents each; back numbers, 75 cents each; back volumes, unbound, available; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors may make their gifts to THE THEOSOPHY COMPANY. Such contributions are tax exempt.

THE THEOSOPHY COMPANY

245 WEST 33RD ST., LOS ANGELES, CALIF. 90007, U.S.A.

ॐ

The silver thread that runs through all men's lives is the mysterious power of meditation.
—*Tibetan Verse*

THEOSOPHY

VOLUME 65 AUGUST, 1977 NUMBER 10

THE LAWS OF KNOWING

QUITE often in *The Secret Doctrine,* in connection with the "Unknowable," H.P.B. discusses the relativities of human knowing. She uses, one could say, the language of relative truth in order to introduce the reader to the idea of Absolute Truth. For more than one student, there has been the disconcerting experience of finding his sense of certainty diminishing as he progresses in his studies. What may be happening, in this case, is that the feeling of where certainty lies is changing. When one moves from the field of observation of the finite and clearly definable to regions of thought where there is less separation, where a unified flow of being takes the place of static and isolated objects, the old modes of definition no longer apply. As a result one feels more ignorant. But this ignorance may be no more than an inward sense that other ways of thinking are now required.

Mr. Judge took these psychological realities into account in his "Synthesis of Occult Science" by saying:

> With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the symbolical language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the stand-point of Science. The present age is as

> deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine.

Now what, we ask, is this analytical language and thought which Mr. Judge calls the thought-form of the age? Is it talk of atoms, gravitation, and Natural Selection? It may be this, but more fundamentally it is language which recognizes primary reality in external objects. It is a temper of mind well represented by the habitual expression of physicists that they have been looking for and trying to identify the fundamental "building blocks of the universe." The *analytical* approach of scientific thought is revealed by the uniform effort to divide all things, animate and inanimate, into their constituent parts. The ingredients of a thing, and not its meaning, has been the chief interest of scientists. This focus of attention illustrates a basic psychological law:

> Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (*S.D.* I, 40.)

How is this "upward progress" accomplished? One way of regarding it would be to say that we reach a higher level when we see that things thought to be separate and independent are recognized to have inner connections and to be in some sense parts of one another. From the scientific point of view, for example, we now know that many vital processes once thought to be separate are closely interrelated and interdependent, as shown by the progressive discoveries of the ecologists. Ethically, the bonds uniting all forms of intelligence, especially self-conscious intelligence (our-

selves), become evident to the eye of mind in the light of Karma and Reincarnation. As H.P.B. put it:

> We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a theosophical writer expresses it, "the laws of life," one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer, "the only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging Angel is only a typified representation of their re-action."
>
> Therefore, if any one is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." (*S.D.* I, 643-44.)

In this passage, we may note, the scientific and the ethical become one. Other, equally interesting considerations may also be noticed. Here she uses briefly the imagery of the ancients, speaking of "avenging Angels," but at once explaining them as representations of the (spiritual) dynamic effects of our own actions. Thus the personifications are made into abstractions. The quality of our age and cycle makes us feel more comfortable with Karma conceived in abstract terms, and it is natural to wonder why the ancients chose to typify universal principles and forces in gods, using the symbolism of the whole range of apparently supernatural beings. What educational purpose was served in this way?

If we look up the references in Theosophical literature to one such "being"—Brahmâ, for example—we soon realize that the idea of intelligent purpose is best understood when given the form of a purposive entity. Doubtless there was hazard in this. The shadow of anthropomorphism encloses us still, and will remain, with all its concomitant delusions, until our science and our religion —our knowledge of both the outer and the inner life—are united into one. But personification was nevertheless a means of impressing upon human beings the fact that the world and all its

processes are the consequence of *intelligent* action, and that great and universal purposes are involved. This idea is well within the grasp of human beings, and that the world has a *meaning* in which they are able to play a necessary part becomes a natural conclusion. What could be more essential than this realization?

The ancient teaching is nowhere more clearly and simply expressed than in Edwin Arnold's *Light of Asia*:

> The Books teach Darkness was, at first of all,
> And Brahm, sole meditating in that Night;
> Look not for Brahm and the Beginning there!
> Nor him, nor any light
>
> Shall any gazer see with mortal eyes,
> Or any searcher know by mortal mind,
> Veil after veil will lift—but there must be
> Veil upon veil behind.

Here, in the account of the quest for origins or meaning, the mind is first engaged, then stretched to its limit, leaving, however, a deposit of potential understanding. Not blind matter, a negative and desolating abstraction, but Mind, also beyond thought, but real, is the foundation of all. In his *Notes on the Bhagavad-Gita,* Mr. Judge makes use of the same archetypal idea. "There must," he says, "be something eternally persisting, which is the witness and perceiver of every passing change, itself unchangeable." That witness is awareness itself:

> All objects, and all states of what western philosophers call Mind, are modifications, for in order to be seen or known by us, there must be some change, either partial or total, from a precedent state. The perceiver of these changes is the inner man—Arjuna-Krishna.
>
> This leads us to the conviction that there must be a universal presiding spirit, the producer as well as the spectator, of all this collection of animate and inanimate things. The philosophy taught by Krishna, holds, that at first this spirit—so called, however, by me only for the purpose of the discussion—remained in a state of quiet with no objects, because as yet there was no modification. But, resolving to create, or rather to emanate the universe, IT formed a picture of what should be, and this at once was a modification willingly brought about in the hitherto wholly unmodified spirit; thereupon the Divine Idea was gradually expanded, coming forth into objectivity, while the essence of the presiding spirit remained unmodified, and became the perceiver of its own expanded idea. Its modifications are visible (and invisible) nature. Its essence then differ-

> entiates itself continually in various directions, becoming the immortal part of each man—the Krishna who talks to Arjuna.

Here the reality under consideration has the form of both personification and abstraction—personification for immediate or intuitive understanding and abstraction for ultimate realization, since true reality is beyond any limit. This seems natural enough as a symmetrical form of thought. Human beings, after all, are "personifications" of the One Life, yet the One Life is no person. In terms of primary reality, man and cosmos are one, but in manifestation we must learn to think of them independently as well as in unity. Thought, then, is always a movement from one plane of relativity (or "reality") to another. Static conclusions applying to one plane alone are always delusive, if only for the reason that life itself is eternally in movement, and thought, to correspond to reality, must be able to move with it.

We now see the difficulty we impose on ourselves by accepting the analytical or scientific mode of thinking, called by Mr. Judge the thought-form of the age. It sees reality only in external, physically definable objects. As a result, those forms of being and existence which can have no proper physical definition do not seem to be "real" to us. Our lower minds have no network of association—no reassuring record of past perceptions—in terms of which we are able to apprehend the reality of the non-physical. Nor is our age schooled in the metaphysical thinking which makes a rational bridge between the objective world and the planes of psycho-spiritual reality.

Why, then, did H.P.B. make use of the thought-forms and language of science? The answer is simple: she wanted to communicate at the level of the best minds of the time—the minds that have shaped the intellectual life of the age. It is as Krishna said long ago: "Whatever the path taken by mankind, that path is mine, O son of Pritha." It should immediately be noted, however, that while addressing the thought of her time, H.P.B. spoke "from at least two whole planes of conscious experience beyond that of our everyday, 'sense-perception'," as Mr. Judge says. This gave virtually everything she wrote unique leverage and inspiration.

> H. P. Blavatsky's Secret Doctrine is a storehouse of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task

> of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless undertone of the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom." It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is in deed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

The scientific language is the language of the world of matter. Using it to the exclusion of other modes of communication chains the mind to the realities of external form. It is natural that, when a mind so confined by life-long habit encounters thought which is concerned with other planes, the meanings given seem at first vague and unreal. But if we attend to what is said about all evolution, such as Mr. Judge's observation that on each level there shines a light from the next higher plane—a light that has the function of a "guiding star"—the obstacles we encounter in trying to grasp abstract ideas and modes of thought will seem less forbidding. This light, while unable to provide us with the clarity achieved by the definition of material objects, enables us to discern, however dimly, the outline of a higher reality. And realization, it is said, comes from dwelling upon that which is to be realized.

In our distinctively human evolution, we move from the ranges of concrete consciousness—awareness of the objective world—to the vistas of abstract or spiritual consciousness. Our sense of reality, therefore, which is the same as our sense of "knowing," must alter as we move upward on the scale which ascends from objective to subjective awareness. What begins as a faint gleam, a vaguely intuitive feeling of understanding, will eventually become like the full light of day. If we think of our mental operations and strivings in this way, the gleam becomes a source of hope and inspiration, no longer a discouragement because, to us as we now are, it seems so much weaker than physical perception.

The parallel in the development of the lotus plant has application here. H.P.B. says:

> The Lotus, or Padma, is, moreover, a very ancient and favourite simile for the Kosmos itself, and also for man. The popular reasons given are, firstly, . . . that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Kosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being. (*S.D.* I, 57-58.)

Like the lotus, we have in ourselves the seeds of organs of perception for each of these planes. "Grow," it is said, "as the flower grows, unconsciously, but eagerly anxious to open its soul to the air." Metaphor and simile help us to obtain a realizing sense of the realities to be encountered on higher planes, to be approached only by subtler forms of thought than those concerned with the objective world. Yet it is possible to be scientific in regarding this development, as the metaphysical description of the process makes clear. Mr. Judge says:

> Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because, while embodied in a *form*, the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.
>
> In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out the line of the higher evolution, but puts him in possession of the means of achieving it.

But how can this high fulfillment be reached, as *Light on the Path* counsels, "unconsciously"? There is a sense in which every-

thing won by self-induced and self-devised effort is consciously gained; but in another sense, as when the work is done for the good of others, the task is freed of anxiety and all personal concern.

MODES OF PERCEPTION

Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

—WILLIAM Q. JUDGE

THEOSOPHICAL GLEANINGS

NOTES ON THE "SECRET DOCTRINE"

IV

WE now fix our attention on the lowest of the four planes on which is our planetary chain, on the terrestrial; and we commence the study of the evolution of globe D, our Earth, during its period of activity in the Fourth Round. Let us glance at the broad outlines ere we fill in the details.

When for the fourth time globe D begins its period of activity, it has reached very considerable solidity as compared with its state during the previous Rounds, and it continues to densify until it reaches the mid-most period of its life, the lowest point of its cycle. Be it noted also that this lowest point of the fourth globe on the Fourth Round, is the lowest point also of the whole planetary chain, its deepest sinking into matter. That point once passed, life begins its upward climb, never again to sink so low during the Manvantaric cycle. "Our Earth . . . . has to live . . . . through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form" (vol. i, p. 159).

Seven Races of Men are to be evolved for the indwelling of the "Eternal Pilgrim"; these, in their physical frames—like their globe—densifying during the evolution of three and a-half Races, touching their densest point midway in the Fourth Race, and climbing up towards spirit during the latter three and a-half. "They commence with the ethereal and end with the spiritual on the double line of physical and moral evolution—from the beginning of the terrestrial round to its close" (vol. i, p. 160). Man, we are told, "in his gradual consolidation, developed *pari passu* with the earth. . . . For the earth was in a comparatively ethereal condition before it reached its last consolidated state; the archaic teachings, moreover, telling us that, during the middle period of the Lemuro-Atlantean Race, three and a-half Races after the genesis of man, the earth, man, and everything in the globe was of a still grosser and more material nature. . . . . The cycles that intervened since

NOTE.—This article is part of a series reprinted from volumes 6 and 7 of *Lucifer*. The replies to the questions from readers, which follow this installment, are almost certainly by H.P.B.

then, have already carried us onward, on the opposite ascending arc, some steps toward our *dematerialisation,* as the Spiritualists would say" (vol. ii, p. 250). During this sinking from the ethereal to the grossly material, the Races evolve the lower Quaternary; Manas evolves fully only in the Fifth Race; Buddhi will appear fully only in the Sixth, and Atma will be revealed fully only in the Seventh. (The word "fully" is used only in a relative sense, relative to the Fourth Round. The perfect manifestation of Atma belongs to the Seventh Race in the Seventh Round.)

These Seven Races are spoken of as Root Races: "Each Root Race has seven sub-races. Each sub-race has, in its turn, seven ramifications, which may be called branch, or family, races. The little tribes, shoots, and offshoots of the last-named are countless" (vol. ii, p. 434, and see diagram on same page). A family race of our Fifth Race has an average life of about 30,000 years, giving approximately 210,000 to each of our sub-races, and 1,470,000 to our Race. But this is only a rough computation of the time during which it may be said to be in possession of the earth; for Races, sub-races, and family races overlap each other's existences, some of the Third and Fourth Races yet surviving, although our Fifth Race has swayed the destinies of Humanity for some 1,000,000 years (consult vol. ii, p. 435).

It may perhaps be wise to here remind the student of a pitfall into which he may unwarily stumble. Occasionally he will come across the statement that "the human race" has existed on earth for 18,000,000 years. But he will blunder if he takes this as giving the date of the appearance of the First Race. It is the date of the midpoint of the Third Race, when Manas first entered some of the human shells and made them *Men* (vol. ii, pp. 254, 255). Before this "the Inner Man was not," as the Stanza has it, and without this Man is not truly man. Beyond that 18,000,000 years "man, or his filmy image, may have existed for 300 million years, for all we know" (vol. ii, p. 251), evolving through the First and the Second Races and the first half of the Third.

The physical conformation of the earth varies as the Races successively evolve. As there are Seven Races in the evolution of Humanity, so are there Seven Continents in the physical evolution of the globe. The first of these seven, "the first *terra firma* on which the first Race was evolved," is "the Imperishable Sacred Land," called imperishable because it "is stated never to have shared the

fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round" (vol. ii, p. 6). The whole earth was then "one vast watery desert" save for this land at the North Pole, "which crowns the North Pole like a skull-cap" and "is the only one which prevails during the whole Manvantara of our Round. All the central continents will emerge from the sea-bottom many times in turn, but this land will never change" (vol. ii, p. 400, *note*). "If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage* to the few Arctic travellers who perceived it" (p. 401). [The student will find himself rewarded if he endeavors to trace the connection between this land, and Mount Meru, and the "Solitary Watcher."] The Second Continent is the Hyperborean, stretching southward and westward from the North Pole, comprising the north of Asia and Europe (vol. ii, p. 7). It embraced Greenland, Spitzbergen, Sweden, Norway, and the adjoining lands (p. 775). "During the Second Race more land emerged from under the waters as a continuation of the 'head' from the neck. Beginning on both hemispheres, on the line above the most Northern part of Spitzbergen, on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffins Bay and the neighboring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here* it formed the horse-shoe continent of which the commentary speaks; of the two ends of which one included Greenland with a prolongation which crossed the 50th degree a little south-west; and the other Kamschatka; the two ends being united by what is now the Northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared" (vol. ii, pp. 401, 402). This portion of the earth had then no winter, and enjoyed an almost tropical climate. It was the "Land of the Eternal Sun"; and portions left of it still yield to the geologist fossilised remnants of its former flora, fossils which bear witness to the time when Greenland bore the Magnolia and Walnut tree, and was the dwelling of the Second Race (vol. ii, pp. 11, 12). The Third Continent is Lemuria, in which was the "Sacred Himavat," the Himalayan range, which then rose above the sea. It stretched across

the Indian Ocean to Australia, and northward included the remaining parts of the Second Continent, Sweden and Norway, Eastern and Western Siberia and Kamschatka; "it included the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Thibet, Mongolia, and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence it stretched south across what is known to us as Southern India, Ceylon and Sumatra; then, embracing on its way as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S. and longitude 110 W." On the Atlantic side, Lemuria "extended in the shape of a horseshoe past Madagascar, round 'South Africa' (then a mere fragment in process of formation) through the Atlantic up to Norway. The great English freshwater deposit called the Wealden—which every geologist remarks as the mouth of a former great river—is the bed of the main stream which drained Northern Lemuria in the Secondary Age." The Eastern portion of this "gigantic continent . . . . has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands" (vol. ii, pp. 7, 401, 402, 333, 323, 324). Here dwelt the Lemurian Race, and on some of the fragments which yet remain dwell their deteriorated descendants today. The Fourth Continent is Atlantis, of which Plato's island was a remnant (vol. ii, p. 7). It was "a large continent, first divided, and then broken later on into seven peninsulas and islands. . . . It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific and had islands even in the Indian Ocean (relics of Lemuria)" (p. 405). "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root Race" (p. 333). The "continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time, and became ultimately the true home of the great Race

known as the Atlantean" (p. 334). The Fifth Continent was America in point of time, but Europe and Asia Minor have received the name, since they were almost co-equal with America, and it is on them that the Fifth Race has arisen (p. 8). A mass of facts gathered from scientific text books in support of the existence of the Third and Fourth Continents, will be found in the "Secret Doctrine."

On each of these Continents its Race is evolved in seven different groups, each group at its own centre, the seven groups forming the collective "Man" (see vol. ii, p. 177, 249). The relics of the Third Round, "projected into objectivity when terrestrial activity recommences," yield the "rough material" for the lower kingdoms (p. 731): while the Dhyan Chohanic impulse is "the inherent and necessary law of development," lying "behind all minor agencies"—such as natural and sexual selection, correlation of growth, etc.—which impels to progress (p. 738). The Laurentian, Cambrian, and Silurian systems of geology contain the relics of the Third Round in their fossilised animals (p. 712); this will not seem surprising to the reader who remembers that "during the *interim* from one Round to another the globe and everything on it remain in *statu quo*" (note on p. 713).

When the earth awakes from its pralayic sleep to tread its fourth cycle, the mineral kingdom is thus formed, and the vegetable is partly evolved ere Man appears: "Arrived on our earth at the commencement of the Fourth in the present series of life-cycles and races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to develop and continue its further evolution through man" (vol. i, p. 159). This Round is the especial Round of Humanity, so to speak. "Its Humanity develops only in the Fourth—our present round. Up to this Fourth Life-Cycle, it is referred to as 'humanity' only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes Man, passes through all the forms and kingdoms during the First Round and through all the human shapes during the two following Rounds" (vol. i, p. 159).

And here let the student note how his path may be smoothed by remembering the correspondences between the planetary and the terrestrial life-cycles: for the first three-and-a-half Races, as for the first three-and-a-half Rounds, man is "man" only by

courtesy and by destiny. The Fourth Race, like the Fourth Round, shows man as "man." He also is forming and consolidating during the first three Races, with his globe, repeating on the small cycle the evolution of the large; during the Fourth Race he and it settle and harden; during the Fifth, Sixth, and Seventh Races, he and it gradually return to the ethereal form. Thus by knowing what we are told as to the Rounds, we could well-nigh work out for ourselves the stages in the Races, these little Wheels revolving like the large.

In studying the evolution of Man on globe D it must ever be kept in mind that it is one of the central truths of occult teaching that man's life is not confined to this world. As was well put in an article in the *Theosophist* of October, 1882: "The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed." If this thought be realised, with all that it implies, the original failure of Earth to evolve him, and the gradual building up of Man, as we know him, by the progressing entities who, *as Man*, are to progress further, will become intelligible. The "Lunar Pitris" who project their chhayas for the mould of his physical form, are but one set of these entities, and build themselves thus into man; the "Lords of the Flame" who bring the gift of Manas are but the Principles which become the re-incarnating Ego of Man; they seek, as man, their further progress. Earth alone cannot build man: the Pitris alone cannot complete him; the Sons of Mind alone cannot clothe him. All these must unite to evolve him, because man is one of the stages of the Universal Evolution of Life: all must be growing towards, passing through, or growing from the stage we know as "human"; and as the chemical elements might be poetically figured as combining first to form the simple mineral, then additional ones entering in to form the vegetable, then others again entering to produce the animal, so the varied life-forms of our universe enter one after another into the making of Man, until he stands, the perfect septenary, to progress upwards ever, in higher and higher stages of evolving life.

ERE THE COMING OF MAN

Strange were the throes of Mother Earth through millions of years, ere yet she was ready to be the home of the human race. "From her own bosom" she evolved strange monsters, formed of

the relics of the previous Rounds, monsters which writhed and fought in those dim formless ages, when earth was well-nigh as Chaos, and nature had but a 'prentice hand. Her efforts were a failure when she strove to produce man. No fit dwelling could she make for the Eternal Pilgrim, for him who needed more the physical coat of skin. An inclination of the earth's axis caused a deluge, and all the monstrous forms were swept away from an earth now ready for

THE FIRST RACE

"*In the first beginnings of* [human] *life, the only dry land was on the Right End of the sphere where it is motionless* [the North Pole]. *The whole earth was one vast watery desert, and the waters were tepid. . . . There man was born on the seven zones of the immortal, the indestructible of the Manvantara*" (vol. ii, p. 400). So says one of "the Commentaries" of the coming of Man. Here appeared the primordial human group, "born" under the Sun (vol. ii, p. 29), dwellings for the Monads awaiting incarnation. These dwellings, however, were but the astral forms, the chhayas, or shadows of the Lunar Pitris, projected by the latter to serve as the mould, so to speak, of physical man. It was "a luminous incorporeal form, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from the lower forms and types of animal terrestrial life" (vol. ii, p. 112). These first men "were then simply the images, the astral doubles, of their Fathers, who were the pioneers, or the most progressed entities from a preceding though lower sphere, the shell of which is now our moon" (vol. ii, 115). They were the seven primordial men, evolved by the seven Pitris, mindless, mere shells; for the "Solar Angels," the Lords of the Flame, elsewhere called the Agnishwatta, the Kumaras, "would not yet create," *i.e.*, the time had not yet come for Manas to incarnate in the human form. In the Hindu nomenclature the Lunar Pitris who project their shadows are the Barhishad full of creative fire; the Agnishwatta, who are without this creative fire but who hold in reserve the gift of Manas, the Spiritual Flame, are those who at first refuse to join in "the making of man." "Yet it is they alone who could complete man, *i.e.*, make of him a self-conscious, almost a divine being—a God on earth. The Barhishad, though possessed of creative fire, were devoid of the higher Mahat-mic element. Being on a level with the lower principles—those which

precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them intrusted with the task by Brahmâ (the collective Mahat or Universal Divine Mind), the 'mystery of creation' is repeated on Earth, only in an inverted sense, as in a *mirror*. It is those who are unable to create the spiritual immortal man, who project the senseless model (the Astral) of the physical Being" (vol. ii, p. 79).

Thus we see formed this first quasi-human race, an ethereal sexless form, into which the "earth-spirits" before spoken of are to build the atoms of the more substantial body of the future. It is the commencement of the physical evolution of the present Round on our globe, the Monad brooding over the senseless shell, the form that was "like a roof with no walls, nor pillars to rest upon" (Commentary, quoted vol. ii, p. 57), and on which it could have "no hold." This was all "the Fathers," the Lunar Pitris, could do towards the making of man: they could fashion the "body of illusion," they could project the form, they could mould the shape: but not theirs to give the indwelling Mind that should inform the helpless shell, that Spark that hangs from the Flame, without which man's bodily frame is dark as the brute's, without which the Eternal Pilgrim could not enter the dwelling made for his reception.

TWO STUDENTS

QUESTIONS AND ANSWERS

We have received the following questions, and append them with replies.

Q. On page 211 of LUCIFER you say: "It is some of these (Manasa Dhyanis) who are destined to incarnate as the Egos of the forthcoming crop of humanity." What would be the nature of this incarnation? Do you mean as an entirely separate and new race, having no connection with the race of Egos at present incarnated and evolving; or blending into one-ness with them, as the Higher Ego may be conjoined with the lower? Or, in other words, are these our higher Egos, *already* destined to incarnate in our future personalities?

X. Y. Z.

A. The incarnation is the passing of Manas into the Quarternary evolved for its reception; you will understand this when it is reached in the account of the Fourth Round, and then the remaining part of this question will not need answering.

Q. After passing through the middle globe D, is not the process carried out upon the ascending scale up to G, that of etherealising, or spiritualising matter; so that each globe and its inhabitants return into the "filmy, viscid, or pellucid" condition of matter? X. Y. Z.

A. Certainly, the process is carried on up to G, as has been stated in the definition of a Round; the *inhabitants* climb the ascending arc, but each *globe* passes into sleep until its period of activity recurs in the succeeding Round, and when its seventh period is over it dies. See the account given of the moon on page 172.

Q. Does man retain, in the rounds succeeding the present, a recollection of the human personalities he has passed through during this round (the 4th); or are they forever obliterated during the Pralaya?—for it is evident that the higher he ascends in evolution, the more completely does the human identity become obliterated. X. Y. Z.

A. We cannot venture on categorical statements as to the succeeding Rounds, but we may remind X. Y. Z. that at a certain stage of development the individual, even now, can recall his past. Identity does not become obliterated, but rather accentuated, with progress; "separateness" is lessened, but individuality persists.

Q. During the Pralayas, are the Egos passing through our chain of globes, supposed to be in Devachan—or what sort of condition would theirs be? X. Y. Z.

A. Devachan is the subjective state of the Ego between its incarnations, and has nothing to do with Pralaya, a word applied to the rest-period of globes, systems, or universes. We are not able to say what is the condition of the Egos, though there are those who know.

Q. Does the aggregate consciousness of all the cells in the human body constitute the consciousness we know as men, and is "The Unknowable" but the sum total of all the consciousnesses in it?

A. "Consciousness" is far more than the aggregate consciousness of the cells of the physical frame, though each cell is conscious *on its own plane.* In man consciousness rises to self-consciousness, and we have Manas, which, as you must see, if you read these articles, is something far other than the outcome of the body. If we could answer the second part of your question fully "the Unknowable" would be "the Known." See answer to N.D.K.

Q. Is the term "Parabrahm" or the "Absolute" applied to the state of the "One Life" during a Maha-Pralaya only when all things are merged into homogeneous unity; or is the same term also applicable to any essence or principle during a Maha-Manvantara when the one life or ultimate reality is differentiated and presents various aspects? The word "absolute" is very often used in the "Secret Doctrine," but nothing like a clear explanation of the term is given. It would be much better to know what idea or ideas are meant to be conveyed by this word. (1)

It is said that "Parabrahm is without any relation to manifested being." It is only during a Maha-Pralaya that all "relation" would cease, but during a Manvantara, all the various differentiations from the grossest to the highest must be related or connected one with the other, otherwise there would be no Universe. (2) However much for the sake of metaphysical disquisition it be argued that "Parabrahm is out of all relation to conditioned existence," such an argument could only be held correct if the term "Parabrahm" were restricted to the state of the unknowable essence of all things during Pralaya only. If it were asserted that the same Parabrahmic essence of the Pralaya state exists somewhere even during the Manvantaras, then Parabrahm would at once come into "relation" directly with its nearest emanations and indirectly with all the remoter ones. (3)

A Maha-Manvantara, and a Maha-Pralaya are two forms or aspects of the "Be-ness or One Reality." These two are the necessary conditions of the Life of the "Reality" for the one could not be without the other. A Manvantara and a Pralaya are indissolubly linked and the "Reality" which is at the root of both, cannot but be in "relation" with both and the differentiations thereof. (4)

"Parabrahm" has been defined to be "an eternal and periodical law, which causes an active and creative force (the logos) to emanate from the ever concealed and incomprehensible One Principle at the beginning of every Maha-Manvantara" (*Key,* page 62). Here the "Eternal Law" and the "One Principle" appear as if they were different, but in reality they must be one, the "law" being a form of the existence of the "Principle," and Parabrahm may be explained as the One Principle, whose law of existence or nature is such that it is continually subject to periods of activity and rest, and that in the beginning of its periods of activity it emits first of all a creative force (the Logos) which develops the Universe. The contention urged here is, that in whatever light the One Primal Reality may be viewed, the force of logic points to the conclusion that this "Reality" is in "relation" with the various manifestations of the Universe. By merely naming it as the "Absolute" we cannot break up the relation between it and its emanations, or reflections, if you please. Either the Absolute ceases to be the Absolute during a Manvantara; or if it is asserted to exist as the Absolute, it is in direct and indirect "relation" with its manifestations. The Universe is said to come into existence by "the eternal *reality* casting a

periodical reflection of *itself* on the infinite Spatial depths" (*Key*, page 84).

Is the Reality anything different from the "Spatial depths" or Space? If not, and if space or the Eternal Substance which fills it, is the only reality, what is it that casts the reflection? From what quarter does the reflection come, and upon what does it fall? (5)

It is important to know whether during a Maha-Manvantara there is anywhere in Infinity anything like the Maha Pralayic state of the Reality, or whether there is all along some sort or other of differentiation or manifestation going on in every point of space. (6)

At the dawn of a Manvantara, the first differentiation is said to be the "Unmanifested or Impersonal Logos." This in its turn emanates the second Logos. The first or unmanifested is said not to be able to manifest as it is the "lord of the mysteries," but we understand nothing by this vague expression. What is the function of the Unmanifested Logos, and wherein does it differ from the second Logos. (7) The Hindus call both the unmanifested and the manifested Logos—"Ishwar" only.

The second Logos is said to be spirit-matter or Purusha Prakriti. At page 15, vol. 1, it is explained that cosmic ideation (spirit) and cosmic substance (matter) are two aspects of Parabrahm, (8) and Fohat links these two. Fohat is said to be the dynamic energy of cosmic ideation—the animating principle electrifying every atom of life. Now whence comes this Fohat? Is it spirit, or is it matter, or is it both. (9)

At page 16, a summary is given to make the statements of the previous page "clearer." It is as follows:

(1) The Absolute or Parabrahm.

(2) The unmanifested Logos.

(3) The second Logos, or Spirit-matter, Life.

(4) Cosmic Ideation. Mahat or intelligence, the Universal World Soul, the Cosmic Noumenon of matter.

The fourth and last enumeration is most confusing. If Cosmic Ideation at p. 15 stands for spirit, why is it mentioned here as different from the 2nd Logos, and what has become of cosmic substance, and Fohat in this "clearer" summary? and what is meant by calling the 2nd Logos spirit-matter and apart from Cosmic Ideation? (10) The great difficulty of every student of the Eastern doctrine is, that the root ideas remain as confused as ever in spite of the constant reading and collating of the different passages; and unless something like a clear exposition is given by the talented author of the "Secret Doctrine" in as plain language as possible, *without reference to any system of philosophy or religion,* the majority of the readers must despair of understanding the secret doctrine at all.

N. D. K.

It would need knowledge far greater than any human or Dhyan Chohanic knowledge, let alone our poor little store, to answer

categorically all the difficulties of N. D. K. If an ant tried to explain to a brother ant the mental process of Newton, he would probably make rather a poor job of it; but an ant is millions of millions of times nearer to a man than is man to the One Reality. We can only throw out two or three hints, and suggest to our correspondent that while we may dimly sense the Absolute we cannot apprehend, much less comprehend, it, and that, while we are forced to acknowledge it by the reason, any attempt to explain it involves us in hopeless self-contradictions. This is acknowledged in every philosophy, and is a hopeless difficulty, common to all, and lying in the very nature of things. As well said by Dean Mansel: "The Absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by absence of difference; it cannot be identified with the universe, neither can it be distinguished from it." What is this but to say that "the Absolute" cannot be an object of thought at all, and that to attempt to reason about it is to become absurd?

(1.) Every student of philosophy knows that no "clear explanation of the term" can be given. When we say "Unknowable" we confess our inability to explain.

(2.) "One with the other" yes, but not with the Absolute. Absolute implies *without relation*; all that has relation is relative.

(3.) Parabrahm, the Absolute and the Infinite, cannot exist *somewhere*; the use of these localised phrases is entirely out of place. Nor can it have "nearest" or furthest.

(4.) See (2.) The One Life is *un*-conditioned. The terms Manvantara and Maha-Pralaya must be thought of in relation to the manifested universe, not as conditioning the unconditionable. You would do well to note how cautiously guarded are all the phrases used of "Be-ness" in the "Secret Doctrine."

(5.) You are using a poetical phrase—which adumbrates a truth impossible to express definitely, since our language is too clumsy—as though you were dealing with a looking-glass from a furniture shop. In metaphysics you are in the realm of mind, not in that of extension, and you must try to accommodate yourself to its conditions; you might as well ask whether thought is square or round, as ask "from what quarter does the reflection come?"

(6.) We are told of periodically succeeding out-breathing and in-breathing; not of simultaneous out-breathing and in-breathing. How could these co-exist?

(7.) They differ in the one being unmanifested, the other manifested. And see (2) and (3) on p. 16.

(8.) Not cosmic but *pre*-cosmic as aspects: Parabrahm and Mulaprakriti are the Vedantin terms.

(9.) On "whence comes Fohat" see LUCIFER, p. 56, line 4 from bottom *et seq*. Fohat is both "spirit" and "matter," though not of our plane.

(10.) The summary seems to us to be very clear: of course, since it only carries us to Mahat it does not include Fohat, any more than a genealogical tree when it stops at a man includes his grandson. You apparently forget that "Spirit" and "Matter" are two aspects of substance in manifestation, and that, united in the 2nd Logos, they differentiate further in the succeeding stage. Surely patient thinking will enable you to understand the "Secret Doctrine." The most abstruse of subjects cannot be made as simple as a primer, and each student *must* do his own thinking. Personally, when a tangle seemed hopeless, we have found that resolute patient thinking has unravelled it. But we can only suggest to others the method of unravelling for themselves: we cannot straighten the tangle for them.

THE EVOLUTION OF DIVINITY

Higher than the question of our duration is the question of our deserving. Immortality will come to such as are fit for it, and he who would be a great soul in future, must be a great soul now. It is a doctrine too great to rest on any legend, that is, on any man's experience but our own. It must be proved, if at all, from our own activity and designs, which imply an interminable future for their play.

—RALPH WALDO EMERSON

letters · questions · comment

If Devachan is composed of thoughts generated during the life just lived, would those who have lived a life based, as much as they could, on Theosophical ideas, have a Devachan different from that of the ordinary man?

Since the student of Theosophy remains an "ordinary man" in all respects except the direction and intensity of his striving, his Devachan will be of the same general character as that experienced by others, until motives of a different kind replace the longings out of which the stuff of the devachanic illusion is made. While we may speculate concerning the processes of this transformation of the subjective conditions after death, taking into consideration what we know of the release from illusion during earth life, it should be remembered that Devachan is an "effect-state," and that an attempt to grasp its subtleties by analogy may easily omit factors as yet unknown to us.

The Devachanic dream is the twofold result of aspiration and belief. Those who wholly reject the idea of survival after death can not experience a state fabricated out of the materials of belief in survival, as the *Key* points out. What, then, of the Devachan of one who "believes" the teaching that Devachan is a state of sublime personal illusion? It may seem reasonable to think that the illusion in this case will be weakened, and that the motive of working for humanity will, according to its strength, shorten the period of the devachanic experience. However, since only the highest adepts and initiates, who have placed themselves beyond the veil of Maya, are completely free from the illusion of Devachan, it would follow that this experience is a natural part of the reincarnation cycle of the theosophist, as of all others. Yet there is a clue to a possible difference in the latter's devachanic experience in the teaching (in the *Ocean* and elsewhere) that the adepts may help certain entities to get out of Devachan "so as to return to earth for the benefit of the race."

Bearing in mind this idea as the principal known factor of difference, it may be useful to take note of the wide scope of the

devachanic dream, as given in an article said by Mr. Judge to be by one of the Adept-Teachers. The writer says:

> The pleasure realized by a Red Indian in his "happy hunting grounds" in that land of dreams is not less intense than the ecstasy felt by a connoisseur who passes aeons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former if born a "savage" with an instinct to kill—tho' it caused the death of many an innocent animal—why, if with it all he was a loving father, son, husband, why should he not also enjoy *his* share of reward? ("Notes on Devachan," THEOSOPHY, I, 502.)

Another passage points to the fact that Devachan is, after all, a very personal state of mind and feeling, created by us during life, and may be as varied, or more varied, than life in a physical body. Speaking of how the "dream" grows out of the keynote established at the moment of death, the writer says:

> Life in Devachan is the function of the aspirations of earth life; not the indefinite prolongation of that "single instant," but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence.

Further:

> The reward provided by nature for men who are benevolent in a large, systematic way, and who have not focused their affections on an individual or specialty, is that if pure they pass the quicker for that thro' the Kama and Rupa lokas into the higher sphere of Tribuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant. . . .

In other words, Devachan is modelled upon and takes its course from those aspirations and desires of a noble kind which were most intense during life.

It is evident, then, that in these respects the Devachanic state of the student of Theosophy will be subject to the same general laws applying to all except high adepts. The only qualification is that already mentioned, of which Mr. Crosbie speaks (in *Answers to Questions,* p. 171) in replying to a query about the length of the stay in Devachan:

> Entities are kept in devachan by the very force of their blissful state; they have no incentive to come out of it; only when the force of their life's aspirations is exhausted, do they emerge from it. Such is the case with the generality of beings, but if

> an entity of strong and clean nature enters the state with the desire to be of help on earth in a body, he may be aroused from his sleep to assume a body by those Adepts whose function it is to perform such services.

Thus the student of Theosophy who is filled with such a desire will deliberately try to turn his life into an opportunity to achieve conscious immortality.

In his article, "The Three Planes of Human Life," Mr. Judge suggests that what may be learned from the parallel between the states during sleep and those after death is so instructive that students have an obligation to make use of it. The object is to clarify our understanding of the states of sleeping so that we may pass through them more consciously, the goal being continuity of awareness throughout all changes of condition. "By this way, as by the spider's small thread, we may gain the free space of spiritual life."

A PLACE TO STAND

Theosophy is in the world to present the means by which each one can acquire knowledge for himself. Its study and application call forth the judgment and discrimination latent in the man himself.

Truth is not a man, nor a book, nor a statement. The nature of Truth is *universal;* its possessors in any degree will be found to be appliers of universality in thought, speech and action. Their efforts will be for humanity regardless of sex, creed, caste or color. They will never be found among those claiming to be the chosen spokesman of the Deity—and exacting homage from their fellowmen: true Brotherhood includes the least developed as well as the very highest. We must seek to give aid to *all* in search of truth. Our value and aid in this great work will be just what we make them by our motive, our judgment, our conduct.

—ROBERT CROSBIE

on the lookout

Death a Friend

A distinct and far-reaching change in the popular attitude toward death seems now on the way. Through the influence of public lectures and recent books, there is increasing recognition that, as H.P.B. remarked in *The Key to Theosophy,* "Death comes to our spiritual selves ever as a deliverer and a friend." Best known among present-day advocates of this idea is the Swiss-born psychiatrist, Elisabeth Kübler-Ross, whose concern with the meaning of death grew out of her work as a girl in wartorn Europe, where she cared for the sick and declining among people in camps for displaced persons, watching over their last hours. "Nobody," she told an audience in Long Beach, California last February, "is ever alone at the moment of physical death." By this she meant that she had learned from people who almost died, but regained consciousness, that they felt the beneficent presence of help or of "friends." She said:

> Nobody who experiences this is ever again afraid of death. They know that leaving the body is like shedding a winter coat in spring.

No Fairer System

Since Dr. Kübler-Ross's views are based on the reports of revived persons, an explanation was needed of why they "came back" from the initial experience of death. She suggests that the dying person is made to realize that certain tasks, "often psychological tasks," are still incomplete and must be fulfilled. There is a vague suggestion of the Kama-lokic condition in the account of those who revived from an apparent death after several hours. As reported in the *Long Beach Press-Telegram* for Feb. 11, Dr. Kübler-Ross explained:

> Although different people described the experience differently, all told of moving through darkness toward a source of light, which they most commonly identified as "light, love, Christ or God."

The doctor declared:

"In the presence of the light, they were given the opportunity to review their lives. People said their whole lives passed in front of them. . . . They were fully aware of every word and deed and thought of their lives. They were fully aware of how each word and deed and thought affected others. . . . There is no such thing as a nasty, punitive, judgmental god. You condemn yourself by what you think and do. Can you imagine a fairer system? . . . It's conveyed to people who commit suicide that the hardships they try to avoid must be overcome and will only be worse if they're not faced now. Life is like a school."

To Make People Think

Another medical doctor drawn to similar study is Raymond Moody, whose recent book, *Life after Life* (available in a Bantam paperback), was condensed in *Reader's Digest* for January. The reports by this physician, covering twelve years of investigation of near-death experiences, are in thorough accord with Dr. Kübler-Ross's findings, and she recommends his book to open-minded readers. These published reports of the after-death experience are often colored by religious preconception, yet beneath the various guises of belief there is a uniformity of conception, such as the "review." A number of Dr. Moody's informants spoke of an Osiris-like encounter in which they were asked:

"Are you ready to die?; "What have you done with your life to show me?"; and "What have you done with your life that is sufficient?"

All insist that this question is not asked in condemnation, to accuse or threaten them. They still feel total love and acceptance coming from the light, no matter what their answer may be. Rather, the point of the question seems to be to make them think about their lives, to help them proceed along the path to truth.

Panoramic Review

Dr. Moody gives a more extensive account of the review:

The initial appearance of the being of light and his questions are the prelude to a moment of startling intensity during which the being presents to the person a panoramic review of his life. It is often obvious that the being can see the individual's whole life displayed and that he himself doesn't need the information. His only intention is to provoke reflection.

This review can only be described in terms of memory, since that is the closest familiar phenomenon to it, but it has

characteristics which set it apart from any normal type of remembering. First of all, the remembrance was extraordinarily rapid. Everything appeared at once, and could be taken in with one mental glance—in an instant of earthly time. Yet, despite its rapidity, my informants agree that the review is incredibly vivid. And, as they witness the display, the being seems to stress the importance of two things in life: learning to love other people and acquiring knowledge.

An Eternal Process

Those who went as far as having the review were often reluctant to resume earth-life, but felt drawn:

> When it comes to the mode of return to physical life, in quite a few instances persons recall being drawn rapidly back through the dark tunnel through which they went during the initial moments of their "death." But few experience the actual re-entry into their bodies. Most report that they simply felt that they "went to sleep" or lapsed into unconsciousness, later to awaken in life.

In many cases, there was a strong sense of having found out that life on earth is a learning process:

> One woman has taken advantage of every education opportunity she has had since her "death" experience. Another man offers the advice, "No matter how old you are, don't stop learning. For this is a process, I gather, that goes on for eternity."

Change in Attitude

> As one might reasonably expect, this experience has a profound effect upon one's attitude toward physical death, especially for those who hadn't previously expected that anything took place after death. Almost every person expressed to me in some form the thought that he is no longer afraid of death. . . . Even those who previously had some traditional conviction about the nature of the afterlife seem to have moved away from it to some degree following their brushes with death. . . . So, in most cases, the reward-punishment model is abandoned and disavowed, even by many who had been accustomed to thinking in those terms.

In the latter part of his book Dr. Moody notes that little is said in the Bible about the state of the soul after death, but he finds a close parallel to his reports in Plato's Myth of Er in the tenth book of the *Republic*. He also draws on the Tibetan Book of the Dead for correspondences, and cites material from the writings of Swedenborg. Toward the end, he says:

Thus, we may well ask ourselves, how is it that the wisdom of Tibetan sages, the strange insights of Plato and the spiritual revelations of Swedenborg all agree so well, both among themselves and with the narratives of contemporary individuals who have come as close as anyone alive to the state of death?

God Geometrizes

Fred Hoyle's new book, *Ten faces of the Universe* (Freeman & Co., $10.95), is an interesting addition to the writings of this unusual cosmologist who has for many years worked on the problems of how universes come into being. Much of modern physical thinking has been virtually obsessed by the second law of thermodynamics—the entropic loss of form and pattern leading to the final extinction of all manifestation save for random motion. Fred Hoyle's interest is in the synthesis of form, not its breakdown. In this book, he examines the universe from ten viewpoints, including that of the common man. Some remarks in the first chapter, "God's Universe," illustrate one aspect of his approach. He begins by recalling the declaration of Sir James Jeans back in 1930, later presented in his book, *The Mysterious Universe,* that "the Great Architect of the universe now begins to appear as a pure mathematician."

No Extra-Cosmic God

Hoyle considers the implications of this idea:

Understanding the environment implies understanding the rules which determine cause and effect in the environment, and if these rules are mathematical in form, then the understanding of the environment implies a perception of mathematics. This, I would say, is why humans possess some degree of mathematical talent. If we equate God with the universe, then the biblical pronouncement that God created Man in His own image becomes applicable to these ideas in a somewhat strange way.

But equating God with the universe is something most people are not at all happy to do. Most people prefer to conceive God as being outside the universe. Looking back at the quote from Jeans, we can see that this was his mode of thought: there is to be a Great Architect standing outside of his own mathematical creation. The objection to the concept of God as being outside the universe is that nothing sensible can be made of it. We are to give no attribute to God except as a thinker of mathematical laws—but, in doing so, we cast God in man's image, for it is *we* who have to think in order to perceive the mathematical laws. All other attributes of God

are without meaning, and it does far more harm than good to go on playing around with them.

Divisive Religion

In evidence of the danger of pretentious words about God's attributes, the author repeats from a talk he gave a jocular solution for the Irish problem: it was to jail all priests and Protestant preachers on the charge of causing a civil war in violation of their professed ethic of "love thy neighbor." Everybody laughed, he said, but no one doubted the efficacy of the solution. The moral is briefly explained:

> Priests or clergymen do not intend to cause pain, but when they persist in repeating nonsense words and concepts to children, and insist that those words and concepts have great hidden significance, they *do* cause pain. The mental frustration of it all then erupts into violence, when two groups of people, fed on different nonsense words, intermingle with each other. Where the Irish have a sensible objective, such as defeating England at Rugby, nobody cares who is Catholic and who is Protestant. Together they simply get on with the job, and they do it very well. There is no such thing as Catholic eyes, or Protestant legs, or Marxist numbers, or capitalist geometry. Combining a nonsense word with a valid word always produces this kind of ridiculous association.

Fred Hoyle's breezy common sense pervades his book, despite the fact that he is very much the modern scientist, harboring typical preconceptions.

Lesson of Experience

A writer in the *Nation* for Feb. 12, after summarizing the unpalatable and disturbing facts of the "Swine Flu Debacle," muses on the importance of independent decision by the people themselves:

> In short, we have learned from bitter experience in this century, what perhaps we should have learned millennia ago, that we dare not put our complete and total trust in experts; that perhaps even the wisest of courses prescribed by the wisest of experts will benefit from the examination and consideration of ordinary people. If war is too important to be left to the generals, if civilian control of the military is our political credo, what of science, medical science and scientific decision making?

Compromised Loyalties

Scientists, physicians, like other herd members, hesitate to

> challenge the group within which they work or travel. Although a few rebels may defy the rule, it takes popular and political pressures to bring about many scientific changes. The promotion of legislation to protect uranium miners, asbestos miners and to compensate coal miners for black lung was not undertaken by the scientific community. It was socially minded publicists who called attention to the dangers of X-rays, microwave radiation, pesticides. Too often the scientist honors his allegiance to his employer, industrial or governmental; the public, the client, the patient is a secondary concern. For free, untrammeled inquiry, and for the scientists' own protection, it would appear that a public voice is needed to filter and focus scientific information into the policy process.

This may seem a far cry from a self-reliant life in autonomous, decentralized communities, but in a society which has become so over-organized, its people so dependent on the actions of specialists and planners, any step toward the assumption of more individual responsibility may be recognized as a good sign. The work of Ralph Nader has been a salutary influence in this direction, causing many young men and women, especially in the legal profession, to follow his example. Once the importance of intelligent and informed self-reliance is more widely recognized, a great many of the problems of the time may be dissolved by the progressive return of responsibility to individuals.

Cyclic Change in Attitudes

The May/June *Quest/1977,* second issue of a new magazine, presents a portion of a book by William Irwin Thompson to be published this fall. Best known for his earlier volume, *At the Edge of History,* Mr. Thompson is one of a growing number of contemporary writers who look at the affairs of the Western world in a perspective that in some ways bears resemblance to the Theosophical reading of history. In this essay he regards the cultural present as filled with evidence of the death of an old age and the beginning of a "new culture." At the moment of triumph of modern industrial civilization—at the very climax of its achievements—he sees multiple signs of human dissatisfaction and a restless looking about for the means to far-reaching change:

> . . . for all the celebrations of progress, we sense a malaise. The economic definition of man does not really define the ultimate values of our existence, and technology does not tell us who we are, where we come from, or where we are going. A disenchantment with the old definitions begins to creep in.

The definitions are administered, described, and polished by the elite who run the institutions, but the shine seems glossy and the light bounces off the surface of things. We begin to wonder how and why the world got into this state and whether it could have gone some better way.

From Community to Consumption

Again and again, the supposed advances of civilization may be seen to have attacked and wasted the values they were originally meant to serve. For example, the application of technology to every major and minor human need has progressively eliminated the role of the human craftsman and dispensed with human community:

> You do not need people, for in postindustrial society you replace labor-intensive communities with energy-intensive technologies, and nothing is more energy-intensive than the suburban nuclear family home. From the weed killer on the front lawn to the washer and dryer, the permanent-press polyester clothes, the electric blanket, the suburban home is a fantasy way of life made out of oil. . . . Whole cities have been taken apart and put back together again to make room for the automobile and its attached house. Robert Moses rebuilt New York City and created Nassau County. General Motors helped talk Los Angeles into dismantling its Pacific Electric train system so that people could drive to work on newer freeways. In every case, community was destroyed to make room for consumption.
>
> In the shift from community to consumption, we have become what we own. And so, alone with all our purchases, disconnected with nature, we seek denial of death in massive collectivization in monstrous institutions.

Forgotten in Kali Yuga

Everywhere the achievements of industrialism seem to generate antihuman counter-forces which increasingly erode the benefits gained. To enjoy what we have we shall need ever-increasing supplies of energy, but getting this energy may mean both unlimited strip-mining and nuclear piles, and require at the same time the police power of an authoritarian state to protect society from the terrorism made possible by nuclear technology. The root cause and ill, Mr. Thompson suggests, is the conception of the human being which animates and justifies all these excessive developments:

> What is often forgotten in the economic definition of human nature and the econometric description of our society is the fact that basic to all our institutions are a moral order and a moral

vision. Even pure scientists cannot practice their craft without agreeing to basic principles of honesty, integrity, and mutual trust. So as we move toward dictatorships which do not allow dissent, we move toward the collapse of the moral orders implicit in even such technocratic areas as research and government.

With moral decay encouraging the growth of incompetent and short-sighted leadership, the likelihood of nuclear war increases. . . . The last stage of the dreadful scenario would be the wrathful explosion of the Earth itself, the living being Earth. Since nature is not separate, but resonant with us—a part of our consciousness—we change and it changes. So the last stage is war and pollution leading to climatic change, famine, and earthquake: the scenario for the end of the *Kali Yuga* as described by the prophets. . . . But perhaps Heidegger was right: "The dreadful has already happened." And if the dreadful has already happened, then perhaps so has the religious, planetary awakening of humanity.

Toward a New Plateau of Thought

Mr. Thompson's hope is put in a concluding paragraph:

A religious awakening similar to the advent of great universal religions in past times of crisis would enable humanity to question industrial civilization's economic definition of man and the econometric description of society. On the ashes of the old world order, humanity would conceive a much greater and deeper relationship with the planet on which it lives.

The matter of interest in such writing is not only its echoes of certain Theosophical ideas concerning human life, but also the level of the thinking behind the writing. For the first time in centuries, serious thought is moving from moral and philosophical foundations, regarding scientific theories, findings, and developments as phenomena to be evaluated and dealt with, rather than sources of indisputable truth. A new intellectual and moral plateau of reflection and reason now seems well on the way to being established. Attitudes quite different from those which prevailed in the nineteenth century should eventually be the result, with corresponding changes and reforms in human behavior.

THEOSOPHICAL LITERATURE

ISIS UNVEILED: A Master-Key to the Mysteries of Ancient and Modern Science and Theology *By* H. P. BLAVATSKY

Vol. I—*SCIENCE*, xlv + 628 pages. Vol. II—*THEOLOGY*, iv + 640 pp.

This exhaustive study of religion and science was Mme. Blavatsky's first presentation of Theosophy to the modern world. It is reproduced in photographic facsimile of the original edition (1877), two volumes bound in one (cloth), complete with general index and supplementary topical index. $10.00

THE SECRET DOCTRINE: The Synthesis of Science, Religion, and Philosophy *By* H. P. BLAVATSKY

Vol. I—*COSMOGENESIS*, xlvii + 676 pages. Vol. II—*ANTHROPOGENESIS*, xiv + 798 pages.

A systematic development of Theosophical teachings on Cosmogenesis, Anthropogenesis, Symbolism, Comparative Religion, with extensive comparisons of ancient wisdom with scientific conceptions. Facsimile of original (1888) edition, two volumes bound in one (cloth) complete with index (xxx pp.) $12.00

THE KEY TO THEOSOPHY: An Exposition, in Question and Answer, of the Ethics, Science, and Philosophy of Theosophy *By* H. P. BLAVATSKY

Facsimile of original edition (1889), xii + 307 pages (cloth) . . $5.00

THE OCEAN OF THEOSOPHY *By* WILLIAM Q. JUDGE

A comprehensive text on the Theosophical philosophy by a co-founder of the Theosophical Movement—widely used as a text in study classes. Reprint of original edition (1893), vii + 153 pages (cloth) . . $4.00

THE BHAGAVAD-GITA rendered into English by William Q. Judge

An ancient dialogue of philosophical religion from the Hindu epic, the Mahabharata. Bound in fabricoid, pocket-size, xviii + 133 pages . $3.00

THE FRIENDLY PHILOSOPHER compiled from letters and talks by Robert Crosbie, 415 pages, cloth $5.00

For Children

THE ETERNAL VERITIES, 295 pages, cloth $4.00

Pamphlets

THEOSOPHY SIMPLY STATED (10 copies, 50 cents) 10

REINCARNATION AND KARMA, including Aphorisms on Karma, by William Q. Judge 25

WHAT IS THEOSOPHY? compiled from H. P. Blavatsky 40

FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H.P.B. . .40

Complete book list mailed on request. Prices subject to change without notice.

Order from

THE THEOSOPHY COMPANY

245 WEST 33RD ST., LOS ANGELES, CALIF. 90007, U.S.A.